

PRESENTATION TO London:

Being AN ANSWER to the Young Men
and Apprentices, Returned to some
of their Petition and Adresse;
directed by them to the Major, Al-
dermen, and Common Council As-
sembled, and this is directed to them for

the Mayor and Council of the City
of London, for their better satis-
faction; if the Lord shall so work upon
their hearts, as to bring them into Ado-
ration, and the Spirit of Meeknesse,
for his Instructions.

WHEREAS you say, It hath pleased the Good, and
only wise God for yours and the Nations cry-
ing Sins, to manifest his displeasure for many
yeares together against these Nations, and yet
you for this honourable City, have bin no
great sufferers in the calamity, which your
Brethren in other parts hath suffered, &c.
Answer. Filicade, Its very true because of
the Lord's discipline in a

ainst you, and the Nation, and his judgments hang over your City, and the Nation, even because of your crying Sins; O the pride, the hypocrisie, and double dealing, and wantonnesse, and all other, the abominable wickednesse which abounds among you, which are your Sins, which indeed is the cause of Gods displeasure against you, and the Nation, which he will shew one way or other upon you, for iniquity is full; but seeing that your sins have provoked the Lord, is it not now time to come to humility and repentance? and to forsake your Sins, that the displeasure of the Lord may be turned from you, or is it a time for you to be envious, and to seeke revenge upon men, and to make Insurrections, and Tumults, and Bloud-sheds, and so to add Sin unto your Sins; its not a time for you to proceed thus, for hereby you will gaine Gods displeasure more unto you, and not turne his wrath away: and its true, this City hath bin wonderfully preserved from the miseries, and calamities, which have come upon some in this Nation, and therefore its time for you to answer the Lords love unto you, by meeknesse, and low, and righteounesse, and not to abuse his mercies, by setting up the word of the Lord, and setting your selves to fight as against him in his proceedings, though the time is at hand, even because of your own multiplied iniquities, when you may bring calamity and misery upon this City, and it may partake of the Nations tribulations and sorrowes, and then you complaine of the generall decay of Trading, but what can you attribute that unto, but to your Sins also; for there hath bin so much double-dealing, deceit, and wickednesse in the way of your Trading, that it is just with the Lord to turn your former mercies into a present judgment in that respect, but in this case you ought to be contented, and to be still, and not to murmur against God, nor against any others in the Nation, but the rather to repent, that wrath may be turned from you.

And whereas you seeme to make an appeal to your Lord Major, Aldermen, Common-councill men of this City, as if they should be instruments for the settling of the three Nations, and for the removing of the troubles, and for the peace of his Church, &c.

Ans. Alas my Friends! these troubles, distractions, and miseries that is approached, and which further may ensue, is the fruit and effect of yours, and the Nations Sins, and cannot be removed nor remedied, but as you and the Nation repenteth,

and turneth from your Sin, so that you take a wrong course to remove the judgments of the Lord from you, and this Nation; for its certain; that repentance from Sin, that removes the judgment for Sin, and its not adding one Sin to another; neither is it in the hand of those to whom you do appeal to remove the judgments of the Lord, for what are they but mortal men like your selves; and transgressors with your selves, and have a part in the Sins acted by you, and must have a part in the same judgments, though you stir them up to improve themselves, and their Talent for the peace of the Church, as you say, when as alas its Jesus Christ only that must keep his Church in peace, by his good Spirit, and not mortal men with mortal weapons; though you say the discharge of their trust may make these Nations happy, or leave them miserable; to which I say if they be faithfull to their trust, then they will keep your City in peace, and doubtlesse they should be blessed therein, but yet the happinesse of these Nations dependeth not upon them, nor upon what they can do, for while many are supposing that they improve their trust, its possible they may be persecuting righteousness under the name of Heresie, and persecuting Christ in his People under the name of a deceiver and false prophet, this hath often come to passe in this City and Nation, men have improved their power and places to the dishonour of God, and the persecuting Christ in his Members, while as they have bin thinking they have bin punishing Sin, Heresie, and Error, and in such cases some have improved their Talents not truly for God, but rather against him; but wheras you say, you humbly present that the priviledges of the Gospel, the faithfull preaching and dispensing of Gods holy Word and Sacraments, with the labour of so many of his faithfull Servants in the Ministry, and you humbly desire the Ministry may be contened and encouraged, the Universities upheld and maintained, &c.

Answer. Alas, my Friends! what do you think concerning the Lord God? surely you have low thoughts of him, and little believe in him, do not you think he will maintaine the priviledges of the Gospel, and the faithfull preaching and dispensing of his Word, and his faithfull Ministry without you, doe you think that he hath forgotten to be gracious, or that his power is insufficient to maintaine his own cause, and to uphold the rights and priviledges of his own Kingdome? doe you think that he

hath need of you? or a multitude of wild and heady men, and Youth to fight in his cause, to uphold his Gospel, and Ministry, and Ministers? alasse no! you are deceived in this matter, for his own Arme shall do all this, and he will do it without you, and not be beholding to you in this matter; his Gospel, nor the priviledges of it shall not fall; the true Ministry, the preaching and dispensing of Gods Word and Ordinances shall not perish, though you be silent, for the Lord by his own power will maintaine and carry on these things, and all others belonging to his Kingdome, without the help of mortall men, or without the help of the Arme of flesh: so that you may put up your Swords and be still in this matter, and leave it to God who is sufficient for these things, without a multitude of men, or without the Arme of flesh; but do you intend really as you sprak? or do you make this pretence only a Cloak, and you propound these things that are good in themselves, as to be the cause of your undertaking, when as you have some other designe to promote; would you bring in a strange Nation, even Tyrants and their Adherents to devour the Land, and even to destroy your selves and your Citty, would you sett up an oppressing Monarchy which the Land hath once, spued forth: these things are to be doubted, that if your designes did prevaile, the fruit of your work would tend therunto, for I must tell you, that the faithfull teachers of Gods Word, and the faithfull Ministry, desire not your help to prosecute their cause, and the cause of the Gospel, but they trust to the Lord to be maintained, countenanced, and encouraged by him alone, who is sufficient in that cause; though it is true the false Ministers, and the Antichristian Teachers through all Christendome, for many generations, they have sought unto the Arme of Flesh to set them up, to maintaine and defend them, and their Gospel and false Church; thus it is through the Popes Dominion, and among some Protestants also, they cry unto the Magistrates, unto the Kings, and Parliaments, for the making cruel Lawes to defend them, and to the Rude World they cry Help us, and save us, and defend us, by fighting with carnal weapon, for Heresies and Errors and such like, and they stand in their Ministry, in their call to it, and maintenance of it, and defence in it, by the Arme of Flesh, and their Church is upheld thereby also, but this is but Antichrists way, and these are Antichrists Ministers, and his false Church hereby is defended

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in the world, and this sheweth that the weapon of the Spirit of God is wanted by them, which the Apostles had, and it is very doubtful, O yee Apprentises of London, that your Ministers have prayed you and Preached you into such a work, as that you should stand up to maintaine them, and fight for them, and their Church, against such that do oppose them, but I must tell you if their defence be not in another hand then in yours, they are like to come to perpetuall ruine, and their Gospel, and their Teaching, and their Sacraments, and their Church cannot stand, if they have not the Lords help more then yours. And as for the Universities which you contend for, alas many of you are ignorant concerning them, and what abomination is committed among them: oh! if you knew but the prophanenesse, and ungodlinesse, and the ill education that is among them, it would turne your zeal for them backwards, and its not from humane Studies that the faithfull Ministers of Christ come, but who are so indeed, are made so by the eternal gift of Gods eternal Spirit, both in this age and in ages past, so that O yee Prentises, Be still, be still, and do not ruin your selves and your Citty, by rage, and fury, and disorders, upon such a proceeding, for your ground of quarrel is not perfectly good, nor your endeavour in the cause aforesaid well accepted of the Lord.

But if your quarrel be upon the Account, or about the matter of Church and Ministry, leave that to the Lord, and to your Ministers, that they may defend themselves, their Church, and Ordinances, and Worship, by the Spirit of God, if they have it, for that is the weapon of Ministry, Church, and Gospel warfare, and not carnal weapons, nor the multitude of an host of men; Let your Ministers come forth in the best authority of spirit that they have, and plead the cause of their Worship, and Gospel, and Ministry like Christians, and not like Jewes and Heathens; for they use carnal weapons, killing and murthering about Church and Religion, that is the Papissts practices, and not the practice of the Saints; so that ye Apprentises, seeing you state your quarrel against the Army, upon the account of Church and Ministry, my advice is to you, proceed no further upon that ground, but give your trust to the Lord, for the maintaining of all things related to his own Kingdom: but the cry is, Those Sectaries, those Sectaries, away with them; your trouble seeme to be concerning them least they prevail; but wherefore are you

you troubled in this matter? like as if you knew not that what the Lord purposeth must come to passe; who are of God will stand, this you need not doubt, and who are not, will come to nought: and its vain for mortal man to oppose the Lords purpose. But this was the cry in daies past; how did the Bishops and Prelates in their daies cry against the non-conformists, as Hereticks, and such like, even as the Ministers now cries against Sectaries? But consider, how did the Bishops proceed, but in being the chief cause themselves of raising warr against the then non-conformists, thinking thereby to have smitten them all? but you know it proved otherwise, and as they thought to do unto others, so was it done unto them; which thing may be an example to you; for as they thought to have destroyed the then called Puritans, in like manner were themselves destroyed, and this may possibly fall upon you: therefore consider, for I tell you as an equal man between you and them, that there is more sincerity towards God, and a fear of his Name in some of them called Sectarians, then there is amongst you and your Ministers, though I do not here justify the Sectarians (so called) in all things; neither do I in every thing condemn your Ministers; but this I say and do know, if that you and your Ministers raise a warr against those called Sectarians, the effect thereof will prove your own sorrow, and their advantage; so this is my advice to you, rest and be still, and that will prove your own peace and happinesse. And as for the poor Soldiers which you so much hate in the City, alas you might conceive their advantage is but small which they have for their sufferings and tribulations, who have greater reason to cry out of their distresses and want of pay, then you have of want of Trading, or any thing that has yet happened to you, only there is a secret power which carries them on in opposition to you, though as for the Persons themselves they are many of them profane, and sinfull as others, yet there hath bin a power and presence sometimes going along with bad instruments; therefore take heed and beware lest yee oppose and gain-say the work and power of God, which his purpose is to bring to passe in this his day, who is setting up his Kingdome, in the midst of tribulations, that comes upon men.

The second particular humbly desired by you is; the freedom and privileges of Parliaments, as being the great Charter of the People, which you account very deare unto you, and by which you hope to see (you say)

say) a settlement in Church and State, and you humbly conceive that to be the probable measures to establish the true Protestant Religion, reforme the Lawes, secure the Liberties, promote Learning, &c.

Ans^r. Now Friends, do but truly consider, and with a humble minde, what the work of the Lord hath bin in these Nations for divers yeares, and how he hath proceeded to overthrow, and overturne Powers and Authorities, Princes, and Rulers, and made them of no account before him, and though the instruments which God hath used in that matter in plucking down men and powers, hath bin as much corrupted as those that have bin overturned, and when as the measure of iniquitie in one was fill'd up, the Lord threw that power down even as it were by the iniquitie of another, and because of the oppressions of Rulers among us, the Nation hath groaned, and been left without a Comforter from any man, and could not repose confidence in its Princes and Rulers, and this was, that the Nation might look unto the Lord, and that through him they might be saved, and expect healing from him alone, and in all these overturnings you need not fear, but the hand of the Lord hath bin in them, and his Arms hath suffered, and even broughe these things to passe, and therefore why should you murmure against God, and be unsatisfied in what he hath done; and the Nation hath not found much freedom, no, nor any great deliverance from Parliaments, no more then it did from Kings, neither in Protector, nor in any other hath the Nation found salvation to this day, but the Lord hath broken and confounded these one after another, and its he alone, and not another, that must settle a happy and lasting Peace both in Church and State, and he that must establish true Religion, and reforme the Lawes, and secure our Liberties, and preserve our lives, and encourage all vertue, it is the Lord that will do all these things for this Nation, and its not any other in whose hand the salvation of a person or a Nation is, and how he shall do this, and by what means, leave that to him; limit him not to the way of Parliaments, or otherwaies, for if the Nation can be but patient and still, he will bring to passe these things in his day and season; for Kings, Parliaments, and Protectors, have had their day, and the Nation hath had tryall what all such could do, and they have all bin insufficient to save us.

Wherefore

(8)
Wherefore, O Nation and City, Be still, be still, and be patient
under the hand of God which is upon you, combine not mischiefs
one against another, nor desire the overthrow one of another,
but be still be still, this is the word of the Lord to you, be at quiet
in your Spirit, and wait upon the Lord to receive what he
brings forth, for O ye Apprentices, and young men of London,
your rude proceedings in these causes will but destroy your selves,
and your City, if you proceed any further, for what is a multi-
tude of men but as bryars and thornes in battel before the Lord:
if he purpose a work you cannot prevent it, and if he prevent a
work, its vain for you to endeavor it, these things are in the hand
of the Lord, and Nations are unto him as clay in the hand of a
Potter, but now I do not speak as your Enemie, for I love your
City and wish it well, alack, neither will I justify the Army, nor
the men that you oppose in opposition to you, for their weights
are corrupted I know, and their own ends they seeke, and they
are for condemnation some of them, and their iniquities are fully
ripe, and God will bring them down, but yet let you stand alone,
the Lord will deale with them, and he can exercise his judgement
with his own hand without you, and if you can be but quiet for
a little season, it will make for your peace hereafter, but if your
Spirits rage and swell, you may work miserie unto your selves, and
to your City, but you cannot redeem it from misery: so do not
take of the Church, as if you would fight to uphold it, leave that to
the Lord, for Christ will look to that, to governe it and preserve
it out of all, and from all his Enemies, and it belongs not unto
you, but that which the Lord requires of you is patience and sub-
mission to his will, and to be still to be still, till he appears with
salvation and deliverance to this City and Nation, to deliver
them from all oppression, and oppressors, whose coming is at
hand, and blessed are all they who are found in patience at his
coming.

LONDON.

16th. Mo. 1659.

B. H.

THE END.